

THE ADAMS SENTINEL.

PUBLISHED BY ROBERT GOODLOE HARPER.

"RESIST WITH CARE THE SPIRIT OF INNOVATION UPON THE PRINCIPLES OF YOUR GOVERNMENT, HOWEVER SPECIOUS THE PRETEXTS."—Washington's Farewell Address.

Vol. XIII.

GETTYSBURG, (Pa.) WEDNESDAY, FEBRUARY 4, 1829.

No. 14.

CONDITIONS.

"THE ADAMS SENTINEL" is published every Wednesday, at Two Dollars per annum, in advance—or Two Dollars and Fifty Cents, if not paid within the year. ADVERTISEMENTS, not exceeding a square, are published three times for One Dollar, and for each continuance after, Twenty-five Cents. Those exceeding a square, in the same proportion.

CASH WANTED!

THE Subscriber, being much in want of Money at this time, desires those indebted to him to call and settle the same before the first of March next.

GEORGE ARMOR.

Jan. 27.

5t

PUBLIC NOTICE.

THE subscriber returns his sincere thanks to his Friends and the Public in general for past favors; and all persons are hereby forewarned not to pay to MICHAEL McCARTY any moneys for work done at the Middle-Creek Factory—as the said McCarty is not authorised by the subscriber to receive moneys and pass receipts, and has no legal authority so to do.

HENRY KEAGY.

Jan. 27.

5t

PUBLIC SALE.

THE Subscriber will offer at Public Sale, on Saturday the 14th of February next, at 12 o'clock, M. on the premises, A VALUABLE

FARM,

Situated in Liberty township, Adams county, 5 miles from Gettysburg, containing 190 ACRES of Patented Land; whereon is erected a large two-story House, part Stone and part Log, and a Brick Bank Barn. The land is in good order, and equal to any in the neighborhood—is well watered, and has a good proportion of Timber. A good title will be given. The terms will be, one-half in hand, and the balance in six annual payments, without interest.

JACOB BOSSERMAN.

Jan. 27.

ts

TO MY CREDITORS.

TAKE Notice, that I have applied to the Judges of the Court of Common Pleas of Adams county, for the benefit of the Insolvent Laws of this Commonwealth; and they have appointed Tuesday the 24th of February next, for hearing me and my Creditors, at the Court-house in the borough of Gettysburg.

CONRAD HAVERSTICK.

Jan. 27.

5t

FOR RENT.

A BREWERY,

IN excellent order for carrying on the Brewing business. For information apply to T. STEVENS, Esq. Gettysburg, Oct. 21.

tf

FOR SALE,

A FARM,

SITUATE in Hamiltonban township; Adams county, adjoining lands of William McClellan, David Byers and others, containing 173 Acres and 63 Perches of PATENTED LAND, on which are a Dwelling-House, new Stone Bank Barn, a good spring; with a sufficient quantity of Meadow and Timber-land. The contemplated Turnpike from Gettysburg to Hagers-town, will pass through the premises. The Farm will be shewn to any one wishing to purchase, by

DAVID WILSON.

Sept. 23.

tf

CASH WANTED!

ALL persons indebted to the Subscriber, are earnestly requested to settle their respective Accounts, and make payment, on or before the 1st day of March next—as he has to pay a considerable sum, for property purchased, and must, therefore, needs have money.

JOHN AGNEW.

Jan. 20.

5t

NOTICE.

THE Subscriber requests those that know themselves indebted to him, to call and settle the same before the first of April next.

JAS. A. THOMPSON.

Jan. 20.

5t

MIDDLE CREEK WOOLLEN FACTORY FOR SALE.

THE Subscriber offers his Woollen Factory for Sale, on Friday the 6th day of February next, on the premises.

This Valuable Property is situated contiguous to the State Road leading from Gettysburg to Emmitsburg, about eight miles from the former, and two from the latter.

The Factory House

is about 60 feet long, part three stories high, with the following Machinery, viz.: Three Carding Machines, two Spinning do. three Looms, two Dye-kettles, a Press-stove and Press, Shearing Machine, &c. all in good order, with a large commodious Dwelling-house, a good well of water at the rear, together with about

9 acres of Land.

A good title will be given. Terms of sale—one-half the purchase-money to be paid in hand—the residue in three annual payments without interest.

Sale to commence at 12 o'clock, M. of said day. Property to be shewn, and attendance given by

HENRY KEAGY.

Dec. 23.

ts

REVOLUTION IN THE CITY OF MEXICO.

The fast sailing schooner Shamrock, Captain Alexander, arrived at Baltimore on Wednesday last, in twenty-two days from Tampico, bringing intelligence that a revolt had taken place in the City of Mexico, which was succeeded by a battle between the adherents of Guerrero, and the Government troops under Pedraza, the newly elected President of the Republic of Mexico. The revolt, it appears, had its origin in the dissatisfaction felt by the friends of Guerrero at the election of his opponent, Pedraza, to the Presidency. The Editors of the Baltimore American are indebted to an esteemed commercial friend for the following copy of a letter from the city of Mexico, which details the particulars of this event:

"On the 30th of November, at night, a *grito* for the usual pretext of expulsion of Spaniards was given, and the regiment of artillery, and one or two regiments of militia, revolted. On the 1st of December, an action began in the suburbs, between the revolted and Government troops, and night only put a stop to the firing. On the second day, at day break, the fight was renewed, and, after some hot work, the rebels advanced a few squares. All the convent tops were occupied by Government. On the third, the rebels lost three or four guns, and were forced back to their old posts. The loss on both sides was about equal—perhaps one or two hundred killed each day. Both sides fought with desperate valor, the action being carried on with cannon in the streets, and with musketry from the convents and house-tops. On the 4th December, the day was opened by an interchange of messages, and, as nothing could be effected by these means, the fighting was renewed with greater violence. At noon, one convent surrendered, through a forged order, purporting to come from the President, [Pedraza]; and the bells being immediately rung, a panic was spread through the Government troops. In three hours the victors [rebels] were in possession of the Palace and all the convents, and then the canaille of the town, with the victorious soldiers, rushed to the Parian and portales, and a few other shops, and, in two hours, cleared out property estimated at from three to five millions, and making no distinction between Spaniard and Mexican. The leaders of the insurgents were Garcia, who died of his wounds; Sorata; the three Toisas; two Frenchmen; and another.

"Guerrero arrived on the 3d day with fresh troops, and gave an impulse to the action which soon decided the contest. On the 4th and 5th, Guerrero, and Zavala, took summary measures to stop the pillage, by shooting and cutting down the thieves, and they have since collected much of the property, except what the officers kept for themselves, which would be the chief part. They profess to return the goods to the owners, but as this is impossible, it will go to the officers and troops. They are acting most wisely, and trying to make up the Administration as nearly as it was before. It consists of the same President and Ministers, except Pedraza; but they cannot get the Congress or Senate to meet, and the whole

affair is still in a state of uncertainty. Their energy and activity, however, can accomplish much. Pedraza and Filisola, the commander-in-chief, have left the city with some hundred horse and many officers, and are collecting forces in Puebla. They expect to be joined by Rincon, Calderon, Cortes, Parres, and Maizquiz, who can bring into the field, probably, 10,000 veterans; and the new Government has only two regiments of practised or disciplined troops. At first we certainly expected an immediate re-action, which would quash the new party, but they seem to be acting with so much prudence and wisdom, that it begins to look doubtful. No doubt some of the States will resist most resolutely, and the country will be divided for a long time; but the usurpers may keep their post in the City and State of Mexico. The conduct is at present safe at Puebla, under Maizquiz, and we believe it will get down safe."

From the Louisville (Ky.) Focus.

The Public Lands.—A new question is agitated in the states containing the public lands, which would be very important, if it did not rest, as we believe, on the most preposterous foundations. Those States have set up a claim to the whole of the public lands within their limits respectively! This seems to us even more absurd, than the profound discovery, made about the same time in the south, that the power claimed and exercised by Congress without opposition from the commencement of the government, to pass a protecting tariff, is unconstitutional. Whatever quibbling, or technical, or demagogical ground for such a claim may be ingeniously invented, no human being can suppose, that it ever was the intention of the United States, in any act performed by them, or of the old States in which the lands formerly lay, to surrender their right of soil in those lands to the new States. And as such a surrender never entered the imagination of the parties, what can be more preposterous, than to attempt to enforce it on the United States by subtle implication and construction! We have no apprehension that such a claim will ever be sustained by any disinterested court or other enlightened tribunal. It is gratifying to know, that the people by whom it is advanced are not likely to press it with the violence which has been exhibited in another quarter, but will yield to the decisions of the constitutional authorities. The following paragraphs contain our latest information on this subject:

From the Indianapolis Journal.

The Legislature of Illinois met at Vandalia on the first of the present inst. A very able and voluminous message was communicated to it by Governor Edwards; in which he argues ingeniously and forcibly, if not conclusively, in favor of the State having a legitimate right to the soil. The same ground has been assumed by Mr. Hendricks, and with reasoning that would seem not easily resisted. Able reports on this subject have also been made in both branches of our Legislature.—In the Senate by Gen. John Milroy, and in the House of Representatives by Mr. Levenworth—during their present sitting.

Extract of a letter, dated

VANDALIA, Dec. 19, 1828.

"The Committee to which was referred that part of the Governor's Message relating to the public lands, has reported a resolution declaring the right to the public lands within the limits of Illinois, to belong to the State; and a bill, having for its object the protection of an individual who may settle on the land, under the claim of the State, for the purpose of eliciting a Judicial decision of the question. The resolution and bill, are both referred to a committee of the whole house on Monday next."

[Ill. Gaz.]

OHIO CANAL.—The Ohio State Journal of the 14th inst. contains a full report of the Ohio Canal Commissioners. This important work seems to be in steady and regular progress.—The northern section, comprising a distance of 57 miles—from Cleveland on Lake Erie, to Massillon (a small but rapid growing village, in Starke county, which has sprung up within a couple of years,) the line of canal may be considered as finished. The expenditures, including all repairs, on this section, has been \$722,704. On the succeeding section, from Massillon to Caledonia—a distance of 58 miles, the value of the work done is \$353,274. And from Caledonia to Deer Creek—11

miles, the amount of work done is \$567,286—making the whole amount of expenditures on the canal, from the commencement of the work, to the 1st of December last, 1,653,464. Of this sum, nearly six hundred thousand dollars have been disbursed for work done during the past year.

The commissioners, since their last report, have determined the location of the southern division of the canal—connecting it with the Ohio. It was concerning this section, that the greatest difficulty, and diversity of opinion, existed. At a full meeting of the board, held at Chillicothe, on the 10th of July, and "after full investigation of the subject, in all its bearings, it was decided, that the canal be continued on the west side of the river (Scioto) to a point immediately opposite the narrow isthmus between the Scioto river and the Ohio, at the lower end of the town of Portsmouth; and that a cut be made through the isthmus—so as to form a direct communication between the termination of the canal, and the Ohio river."

The spirit of improvement, and public enterprise, which displayed itself in the commencement of this important work, is still fresh and unfatigued.—There is no doubt, that only a few seasons more will be necessary, for completing the chain of water communication between Lake Erie and the Ohio.

CURE FOR RHEUMATISM.

A gentleman who was confined to his house for four months, by a severe attack of inflammatory rheumatism, was constantly visited by his neighbors during his illness, and in the course of his confinement received from them the following prescriptions, all said to be infallible in the cure of the disease under which he labored.

"Blue clay mixed with vinegar and salt, applied cold to the part affected—beef-brine applied hot—live angle worms put on crawling—pulverised brimstone and turpentine, mixed—cider brandy and red pepper, bathe the part, and drink plentifully—cold shower bath—hot medicated vapour bath—raw muskrat skins, fur next to the part affected—rattlesnake's oil—tar, brimstone and saltpetre, mixed to a salve and applied hot—skunks grease—the marrow of a horse's off hind leg—gin and saltpetre, to drink—camphire and alcohol—bark of mountain ash steeped in brandy—root of skunks cabbage made a poultice of—marrow of hogs jaws, anoint with it—hops steeped in vinegar—rattlesnakes skins, bound around—slices of fat pork, spread with pulverised saltpetre, and applied—oils of spike, mint and origanum, equal parts mixed and bathe—carry a certain bone of a certain animal in my waistcoat pocket nine days—(I promised never to tell what bone this was)—eels skins—poke berries put in Jamaica spirits and drank—ginger and ground red pepper, mixed with hogs lard—showering as follows, nine pails full of cold water, nine mornings in succession, projected from an elevation of nine feet above the head—old shoes burnt to charcoal, pulverised and mixed with raw whiskey and vinegar, drink nine spoonfuls a day—friction of the part affected by the hands of a pure blooded African—equal parts of wild turnip, Cayenne pepper and gunpowder, steeped in cider brandy, nine spoonfuls a day, nine days in succession. This is an antidote to inflammation with a vengeance to it; my teeth are yet blazing like oven wood."

Albany Argus.

At a Fair which closed in Richmond, (Va.) on Friday last, for the benefit of the Female Humane Association, the sum of \$3266 was received, two thousand three hundred dollars of which is nett profit.

Traps.—A Mr. Made, of this town, has invented, and taken out a caveat for, an ingenious snare, which promises to answer all the purposes of man traps and spring guns—instruments which are prohibited. By this invention, the trespasser is seized and safely delivered, without personal injury.

Birmingham Gazette.

The maid of Birmingham is certainly very ingenious in the invention. The maids among us are equally ingenious. They have invented a number of ingenious man-traps, which catch trespassers without any personal injury. On last New-Year's-day seventeen of these trespassers were caught in one town of this state.—Noth.]

The tax on marriage licences for the city and county of Baltimore last year amounted to \$3,176.

CONGRESS.

IN SENATE—Jan. 20.

Transportation of the Mail on the Sabbath. The Committee to whom was referred the several petitions on the subject of mails on the Sabbath, or the 1st day of the week, REPORT:

That some respite is required from the ordinary vocations of life, is an established principle, sanctioned by the usages of all nations, whether Christian or Pagan. One day in seven has also been determined upon as the proportion of time; and in conformity with the wishes of the great majority of citizens of this country, the first day of the week, commonly called Sunday, has been set apart to that object. The principle has received the sanction of the national legislature, so far as to admit a suspension of all public business on that day, except in cases of absolute necessity, or of great public utility. This principle the Committee would not wish to disturb. If kept within its legitimate sphere of action, no injury can result from its observance. It should however, be kept in mind that the proper object of government is, to protect all persons in the enjoyment of their religious, as well as civil rights; and not to determine for any, whether they shall esteem one day above another, or esteem all days alike holy.

We are aware that a variety of sentiment exists among the good citizens of this nation on the subject of the Sabbath day; and our government is designed for the protection of one as much as for another. The Jews, who, in this country are as free as Christians, and entitled to the same protection from the laws, derive their obligation to keep the Sabbath day from the fourth commandment of their decalogue, and in conformity with that injunction, pay religious homage to the seventh day of the week, which we call Saturday.—One denomination of Christians among us, justly celebrated for their piety, and certainly as good citizens as any other class, agree with the Jews in the moral obligation of the sabbath, and observe the same day. There are also many Christians among us who derive not their obligation to observe the Sabbath from the decalogues, but regard the Jewish Sabbath as abrogated. From the example of the Apostles of Christ, they have chosen the first day of the week, instead of that day set apart in the decalogue, for their religious devotions. These have generally regarded the observance of the day as a devotional exercise, and would not more readily enforce it upon others, than they would enforce secret prayer or devout meditations. Urging the fact, that neither their Lord or his disciples, though often censured by their accusers for a violation of the Sabbath, ever enjoined its observance, they regard it as a subject on which every person should be fully persuaded in his own mind, and not coerce others to act upon his persuasion. Many Christians again differ from these, professing to derive their obligation to observe the sabbath from the fourth commandment of the Jewish decalogue, and bring the example of the Apostles, who appear to have held their public meetings on the first day of the week, as authority for so far changing the decalogue, as to substitute that day for the seventh. The Jewish government was a theocracy, which enforced religious observances; and though the committee would hope that no portion of the citizens of our country would willingly introduce a system of religious coercion in our civil institutions, the example of other nations should admonish us to watch carefully against its earliest indication.

With these different religious views, the committee are of opinion that Congress cannot interfere. It is not the legitimate province of the Legislature to determine what religion is true, or what false. Our Government is a civil, and not a religious institution. Our constitution recognizes in every person the right to choose his own religion, and to enjoy it freely, without molestation.—Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the Government, so long as they do not invade the rights of others.

The transportation of the mail on the first day of the week, it is believed, does not interfere with the rights of conscience. The petitioners for its discontinuance appear to be actuated from a religious zeal, which may be commendable if confined to its proper sphere; but they assume a position be-

From the Token, for 1839.

THE BLIND BOY.

Seven children gathered around the board of William Halleck; and though poverty lay like a dark mist on his prospects, and sometimes pressed heavily on his heart, yet the hardy and pious farmer toiled patiently along the thorny path he found marked out for him.—Death had never entered his doors; but sickness had come often, with fatigue, expense, anxiety, and sorrow in her train; and beneath his roof dwelt one being, at once a living joy and a living sorrow. His fourth child was a bright and beautiful boy; but God had shut out from his mind the perception of all visible loveliness. Henry was born blind. The hearts of the parents were troubled when the terrible suspicion first came upon their minds, that the fair infant on whom they gazed, lay in a world of darkness. Many and various were the experiments they tried to ascertain the truth, and it was long after every friend and neighbor that looked upon the child had expressed his melancholy conviction, ere the father and mother would shut their hearts against all hope. But the boy grew and strengthened; his little limbs became active; he stood by his mother's knee; he grasped her hand, and walked tottering at her side; language came in due season to his tongue, and his artless prattle and happy laugh were the loudest and the happiest in the house. Yet vision was still wanting, and the earth and all it contained, even the faces of those he best loved, were shut from his gaze. He was born to be a poor, useless, helpless, blind boy, and the hearts of the parents sometimes ached to the core as they looked on his blooming cheek and sightless eyes, and thought of the future.

But the voice of complaint was a sound unknown beneath the roof of William Halleck, and the hymn of thanksgiving ascended every evening from the lips of the family circle, ere the deep sleep of the weary came on their eye-lids.

Three winters in succession had a rheumatic fever laid one of the daughters of William Halleck on the bed of sickness; yet she, too, like the rest of that humble household, was industrious, contented, and pious. She was two years older than Henry; and the mutual sense of infirmity had knit the bonds of a brother's and a sister's love most closely between them. When the invalid first rose from the weary bed of pain, and went forth under the blue sky of spring, it was the strengthened arm of Henry that supported her; and when the blind boy asked of things that were shut up from none but him, it was the soft voice of Mary that answered his questions, and poured into his mind the delight of new ideas. It was Henry who sat by Mary's bedside in her hours of suffering, and ministered to her wants. He knew by her breathing when she slept, and remained still and silent in darkness till she woke. He knew by the very tones of her voice when she was better and when she was worse, and though he stole about her room with the bent head and outstretched hand of the blind, he seldom missed finding any thing that Mary wanted. And it was Mary who gave Henry that knowledge of the Being who made him, which was a bright light to his mind, and shed over his spirit a hope more gladdening than the sunshine which cheered all outward things.

As soon as pain ceased to rack her joints, and strength was in a measure restored to her limbs, Mary was wont to arise and return thankfully to those employments in which alone she was permitted to assist the toils of her family. The first warm days of spring were to Henry days of rejoicing. As soon as he felt their warm breath, he used to hasten into the house, crying with a loud voice, "Summer is coming, and Mary will get well!" To him the first note of the robin told not of the verdure and the blossoms which were soon to cover the face of nature with beauty; but it announced that she whom he loved would be freed from her pain, and come out with him into the pure air, and go into the fields and woods, gathering fragrant wild flowers, listening to the music of the winds, waters, and birds, and talking to him cheerfully and usefully. Mary was entering upon her seventeenth spring; and before the April snows had melted from the fields, she was already so well that she sat up as she was accustomed in her little window, plying her needle with a busy and a skilful hand. There came a heavy storm of rain with warm south winds, and in one night the snowy mantle of the earth had vanished, and the fields lay bare and brown the next day, beneath a clear sky and a warm sun. It was a beautiful morning, and unseen influences were busy in the trees, that stretched their arms silently to the gentle breeze, and in the very sods that basked in the sunshine. The leaf was preparing to put forth the green blade to sprout, and the pulses of man beat lightly and happily under the spell of the season. Henry felt the soft west wind

on his cheek, and heard the first notes of the spring birds. As soon as the sun rode high in the heavens, he went to summon Mary from her toils, to walk with him as far as the Great Oak, a spot which she loved, because it commanded a wide and beautiful prospect, and which was dear to him, because she loved it, and because it was always the end of their first walk in spring. Mary hesitated for she feared the dampness of the ground; but Henry had gone with a younger brother all the way up to the Great Oak on purpose, and assured her the path was dry. She stood at the door, and as she looked up at the clear and beautiful sky, around on the landscape, and again on the pleading face of her blind brother, she could not find in her heart to say, "No." They went out together, and Mary was glad she had gone. Her own heart seemed to expand with quiet happiness as she walked. What invalid is not happy in breathing the open air for the first time, after tedious months of confinement, and feels not as if the simplest act of existence were in itself a luxury? Henry went leaping by her side with short and joyous bounds, pouring forth the exuberance of his spirits in the song she had taught him, asking a thousand questions, and sometimes stopping to listen when the sound of a sheep-bell, the note of a bird, or the murmur of a distant voice struck on his quick ear. When the way was rough, he walked closer to her side, holding her hand tightly, and seemed as if made happier by the pensive smiles on that pale face he could not see. He asked her sometimes if the walk was making her cheeks red, for then he knew that his father would say that she was well; and sometimes he furnished her with food for reflection, and she wondered what ideas were conveyed to his mind by the terms he had learned to use in speaking of visible objects. At last they came to the Great Oak; and as they sat resting together on a rock under its leafless branches, the gaiety of the blind boy subsided, and he caught something of the sedate happiness which pervaded the spirit of Mary. They talked together for a long time, and at last sunk into silence. Henry sat musing, and Mary involuntarily gazed upon the varying expressions that passed over his sightless, but eloquent face, sometimes lighting it with a smile, sometimes fading into sadness, betraying the changing tenor of his thoughts, which flowed on, guided only by the mysterious laws of association, and unchecked by the movements of outward objects. At last he asked with a mournful tone—

"Mary, do you think it would be a hard thing if I were to die young?"

Mary shrunk from a question which seemed so natural for one in his situation; because she did not imagine that such thoughts had ever entered the mind of the gay and laughing boy. She was startled, too, at the coincidence between their reflections; it was as if she had looked into his mind, and found it a mirror of her own. But she asked Henry quietly, if he were weary of the life God had given him.

"Oh! no," returned the blind boy, "but it would not frighten me, or make me unhappy. Mary, if I knew that I were going to die. I know I must be a burden all my life to my parents, and I can be of little use to any one—even to you!—I think—I know not why—it was not meant I should stay here long. God will soon see whether I am patient, amiable, and pious; he will take me away, when I have been sufficiently tried."

Mary made no answer. She, too, had moments when the conviction that her life was not to be a long one, came upon her most powerfully, and to her, too, it brought the same gentle, melancholy satisfaction, which seemed stealing over the mind of her blind brother. He had once asked her, when a very little boy, if she thought he should see in heaven; and the question had made her shed many tears. She wept now, while she listened to his plaintive voice, and heard him talk with humble piety of his willingness to die in the first blossoming of youth; yet her tears were no tears of bitterness, for she saw that the frame of mind in which he spoke was one calculated to make him happy, living or dying.

She told him so at last; and strove to strengthen in his mind that feeling which disarms all vexation and sorrow—a perfect confidence that there is a secret good in every event that befalls us. Her own spirit was so deeply imbued with this conviction, that it gave the coloring to her whole character; it was the idea which occurred to her habitually and incessantly; it was the secret of that peace of mind which neither trouble, poverty, nor sickness could ruffle. She taught him how to exercise his mind in trying to discover the good shrouded in seeming evil; and how, when the justice and mercy of any event were past finding out, to give up the search in undoubting confidence that all was right, suffering not his soul to be disquieted.

The youthful pair rose at last to return home, in the holiest and happiest

temper. Their hearts were filled with devotion, and with love for all God's creation, and the pure beautiful instinct of fraternal love had received an impulse from a conversation which they felt had made them both wiser and better. The influence of communion on holy topics is happy and salutary, and the glow of renewed confidence and esteem which succeeds such intercourse between kindred spirits, is delightful.

Mary was still an invalid, and soon felt that she had made more exertion than she ought to have done. She paused a moment at the foot of the hill, because there were two ways which led home. They had come by a circuitous path, leading through pleasant fields and lanes; and the road by which they now proposed to return, would conduct them across the mill-brook straight to the village. She was weak and faint, and they took the shortest way. Silently they walked on till they had almost reached a small rising ground which lay between them and the mill stream, when Henry suddenly exclaimed, "Sister Mary, where are we? I hear the water running!" Mary listened a moment with a surprised and anxious countenance, and quickened her pace as they ascended the hill. As soon as they came in sight of the stream she stopped, astonished and almost terrified. The heavy rain of the previous day, and the melting of the snow among the hills, had swollen the mill-brook into a deep and rapid stream, with the sound of many waters, bearing on its turbid bosom marks of the devastation it had already wrought in its course. The young birches and alders that had shaded its green banks the preceding summer, torn up by the roots, were whirled along with the current; and amid the white foam Mary descried the wet, black planks which told the destruction of an old mill of her father's, higher up the stream. The bridge and the new mill just below it, was yet standing, but the waters rose furiously against them, and both shook and tottered. Sounds came up every moment amid the tumult which told that something unseen had given way; and Mary looked around in vain for help or counsel. There was not a human being in sight. She did not try to conceal from Henry their situation; and though the hand she held did not tremble with the natural fear of one so young and helpless, she saw by his countenance that he was awed. A short but fervent prayer was in her mind. There was no time to be lost. She grew weaker every moment; and summoning up all her strength for one effort, with a quick, firm step, looking neither to the right nor the left, she hastened upon the bridge, leading her blind brother. They had already half crossed it, when Henry, bewildered by the noise and the shaking under his feet, shrunk back involuntarily. Mary flung one arm around him, and feebly strove to drag him forward, when with tremendous crash the main supporters of the bridge gave way under them, and in an instant they were precipitated amid its wrecks into the raging waters.

There were those that beheld this spectacle, and a wild cry of agony arose amid the din of destruction, but it came not from the lips of the struggling sufferers. William Halleck had come forth to look for his children, and to warn them of the freshet. Just as he had reached the top of the rising ground opposite the one they had descended, he beheld them with horror attempting to cross the tottering bridge. It was but for a moment; as he sprang forward at the sight, a fearful sound broke on his ear, and in another moment they were snatched from his gaze.

There was a short interval of confusion, shouts, and cries. Friends and neighbors came running over the hill to the scene of destruction, and there were pale, dismayed faces, hasty suggestions, and wild efforts to discover and save the drowning victims; but all in vain. Suddenly the frantic father discovered his Henry sitting apparently in security upon some of the wrecks of the bridge, which had become jammed together and were arrested in their progress near the mill. At the same time the whole group caught sight of Mary, carried alive and struggling over the milldam. With one impulse they rushed down the banks and round the mill to her rescue. The father followed his neighbors with hurried steps and trembling knees, casting a single glance to ascertain that Henry was indeed safe, and calling on him, as he passed, not to stir till his return. Henry seemed not to hear. He sat motionless, and crouched down in the extremity of his terror, uttering quick, low shrieks. They were lost in the tumult, and he was left alone.

The father came down to the flat rocks below the mill, just as the bruised, dripping, and lifeless body of his daughter was drawn out of the water. With sad countenances and silent lips, her two elder brothers laid the pale corpse—for such it was—on a board, and carried it up to the village, with a vain hope of resuscitation. The father followed it a few moments anxiously:

and then, suddenly recollecting his helpless blind boy, he went with one or two neighbors to bring him to his desolate home.

Henry was where he had left him, bowed down, silent, and motionless.—The father's look grew fixed as he drew nigh. He strode hastily over the heaps of timber and ruin, stooped to lift his child, and uttered a cry of horror. The lower limbs of the poor blind boy were wedged fast between two heavy beams of the demolished bridge, and he faintly with excess of agony. Wild and almost superhuman were the efforts with which the father strove to relieve his child from a situation so horrible; but it was not till his friends came with axe and hatchet, with calmer heads and steadier hands, to his assistance, that the sufferer was extricated.

It was a night of grief and agony beneath the roof of William Halleck.—The remains of the fair, gentle and pious Mary lay stretched on her own little bed in one room, and in the next, father, mother, brothers, and sisters, hung weeping around the couch of the suffering Henry. Acute, indeed, were the pains with which it pleased God to visit the youthful saint; and saint-like, indeed, was the resignation with which those pains were borne. But about midnight his agonies were suddenly calmed, and hope fluttered for a moment in the heavy hearts of those who loved him. It was but for a moment. The physician announced that the process of mortification had begun, and death was drawing nigh. All at once the voice of the blind boy was heard, calling his mother in a faint but calm voice. She came to his bedside, and he took hold of her hand. Then he asked for his father, brothers and sisters. They all came. He touched each, and said, "Mary is not here."—No one spoke, but he felt his mother's hand quiver in his. "Mary is drowned," said he; "God has taken her to be an angel. Do not sob, mother, because she and I are to be so much happier than we ever could be on earth. Let me tell you of what Mary and I were talking this very morning, and you will all see that God has kindly called us away at the very time when we were most willing, perhaps most fit, to die."

Then he told them, briefly, all that had passed that day, and after a moment's pause, added—

"Father and mother! I thank God for taking me away so young; and so too did Mary. You will be saved much trouble, much care; and we shall find no temptation, no sin, where we are going. Mary will never suffer pain and sickness again; and I, the poor blind boy, that never saw even your dear face, mother, I shall behold God. My eyes will be opened, and I shall go from a world of darkness into a world of light. Promise me, all of you, that you will not sit down and mourn for me when I am dead, but will observe how wise and good it was that Mary and I should both die young. I have been a happy boy. God gave you a sick child and a blind one to try your patience and virtue, and you have borne the trial well. You have been very kind to us both; you never said a harsh thing to your blind boy. We have just lived long enough to try your submission, but not long enough to be a heavy burden all your lives to you; and now God has taken us away just as we could have wished, together, and at the best of times to die—the best for you—the best for us.—Sometimes it is hard to see why things should be as they are; but this is an easy matter to understand. I am sure it is right, and I am happy!"

Henry Halleck never spoke again; but his last words had breathed comfort in the hearts of his parents, which dwelt there enduringly with his memory.

He lingered till morning. The first red beam of that sun he had never seen, fell on his pale features and sightless eyes. He felt his mother drawing open the curtain of his little window at his bedside, that she might behold his face more plainly. With a faint smile on his lips, he turned towards her; it became fixed, and with a short spasm, his innocent spirit passed suddenly and peacefully into the world he had panted to know.

Death had at last come under the roof of William Halleck, and summoned the young, fair, and good; but he had come in visible kindness.

When the dispensation is dark, dreadful, and mysterious, latent good is still there; and the true Christian seeks for it—and if he finds it not, still adores without doubting.

FOR THE ADAMS SENTINEL.

TES MACE.

Mr. Editor: The circumstances attending the removal of the Mace from the station which it had long occupied as an honorable and standing member of the Legislature of Pennsylvania, are, perhaps, known to but few. Their recital may probably afford some amusement, and bring into recollection the spirit of the times at which this event took place.

It will be necessary to inform the reader, (as few, we presume, are acquainted with the use and character of a Mace) that this Mace consisted of 13 Rods, completely enclosed within two silver bands, about 3 feet in length, on the top of which was placed the Cap of Liberty—the design of which was an emblematical representation of the 13 Old States, bound together by an indissoluble union. This was placed in the hands of the Sergeant-at-Arms, and erected by him at his right hand, when the House was in session, as being, also, an emblem of authority—and laid aside, when in committee of the whole House.

It happened, in these times, when innovation was the order of the day, that an opinion was conceived, that this looked too much like Royalty, as they expressed it. A motion was therefore made to remove it; much argument took place—but to no effect: this, together with the title of Esquire, must be banished, as incompatible with the plain simplicity of our Republican government. They were, therefore, on taking the vote, by an overwhelming majority, consigned to seek their future subsistence in humble obscurity.

The following lines were written by a Member in his seat, immediately on the vote being taken, as an address to the House, in behalf of the Mace—which appeared in the "Oracle of Dauphin" next morning:—

ALAS! fellow-mortals, how fleeting our days! Yet Heaven is just, if we knew all her ways. Born to fortune or fame—till the day of our death,

We live but in air—blown away by a breath. I have witness'd the changes of measures and men—

Some have rose, some have fell, and have risen again.

With the trust, which your honors put into my care,

I was plac'd in a station of honor, just here; * While flatter'd myself with a seat most secure I was wretchedly banish'd, & kick'd out of door, Brought low & disown'd, never more to arise, Till the Goddess of Liberty open their eyes.

Yours, &c. &c. MACE.

*In front of the Speaker's chair.

JOHN N. STARR, CABINET MAKER,

RESPECTFULLY informs his Friends and the Public in general, that he has commenced business in the shop formerly occupied by Joseph Wiley, in East York-street, Gettysburg—where he intends keeping on hand, a General Assortment of the most FASHIONABLE & DURABLE

FURNITURE,

Which he will warrant equal, if not superior in quality, to any offered in this place—consisting, in part, of Grecian winged and plain Wardrobes, Gothic pedestal-end, and plain, Side-boards,

French and plain Bureaus, Ladies' and Gentlemen's Secretaries, and Book-cases; Pillar and Claw Dining, Breakfast and Card Tables,

Plain do. do. do. Ladies Work-stands, Shaving and Candle Stands, Portable Writing Desks, Cribs, and Cradles; and

A GENERAL ASSORTMENT OF BEDSTEADS,

Of Cherry, Maple and Stained Woods, richly finished:—all of which will be sold as cheap for Cash, or Country Produce, as they can be purchased, of the same quality, at any other place.

He will also attend to the making of

COFFINS;

and informs the Public, that he has provided himself with a HEARSE, superior in neatness to any in the place, for the conveyance of Corpses to the place of burial.

Gettysburg, Jan. 13. 3m

MIDDLE CREEK WOOLLEN FACTORY FOR SALE.

THE Subscriber offers his Woollen Factory for Sale, on Friday the 5th day of February next, on the premises.

This Valuable Property is situated contiguous to the State Road leading from Gettysburg to Emmittsburg, about eight miles from the former, and two from the latter.

The Factory House

is about 60 feet long, part three stories high, with the following Machinery, viz.: Three Carding Machines, two Spinning do. three Looms, two Dye-kettles, a Press-stove and Press, Shearing Machine, &c. all in good order, with a large commodious Dwelling-house, a good well of water at the rear, together with about

9 acres of land.

A good title will be given. Terms of sale—one-half the purchase-money to be paid in hand—the residue in three annual payments without interest.

Sale to commence at 12 o'clock, M. of said day. Property to be shown, and attendance given by

HENRY KEAGY.

Dec. 25

...ing—for it will often happen, if a traveller, for conscience, decline to proceed with the stage on the Sabbath, he must wait one, perhaps two or three days, in addition. before he can, by this conveyance, again pursue his journey. The arrival of every mail invites the attention of the community, and presents strong temptations to withdraw their attention from religion, and to substitute newspapers for the Bible, and worldly thoughts and conversation, for that which would improve their knowledge, and feeling of morality and religion.

Our conclusion is—if we have a Sabbath, the Government must acknowledge and respect it—and they must create neither a necessity nor a strong temptation to the community to despise it.

There is something in the following paragraph, of considerable importance to this section of country.—When Canals and Rail-roads are in agitation all around, it behooves us to “be up and doing,” lest, peradventure, we should furnish another “Deserted Village” as a theme for another Goldsmith.

FREDERICK. (Md.) Jan. 23. FREDERICK COUNTY CANAL.

The bill to incorporate the Frederick County Canal company has passed the Legislature and is now a law.—Capital 50,000 dollars.—The object of this incorporation is to make a lateral canal to connect the Chesapeake and Ohio canal (by means of the Monocacy feeder) with Frederick, and to connect the latter place by a line of canal, with the head waters of the Monocacy, at or near the Pennsylvania line. The feasibility of the project is said to be a matter of no question, and the expense, judging from the amount of Capital, will be a mere bagatelle, in comparison with the advantages that would arise from the commerce which such an important work would produce to Frederick.

In truth, if rightly contemplated, this project opens one of the finest prospects of business, wealth and improvement to the region of country bordering on the Monocacy, that has yet been presented to the imagination. Its accomplishment would make Frederick a great mart, convert Emmitsburg into a town of brisk and active trade, enhance the value of property in every direction within its influence—and more than all, would lead to a speedy opening of a communication with the Susquehanna, through the counties of Adams, Cumberland and York, in Pennsylvania.—The New York canal, great as have been its benefits to that state, will thereby be rivalled in its populating and wealth-dispensing effects.—To realise the prospect here presented, nothing is wanting but a spirit of enterprise; to remain as we are, or rather recede, it is only necessary we should sit with folded hands, twirl our thumbs and think about it, resolve and re-resolve, but never come to a decision.

Citizen.

It will be found upon a topographical survey, we apprehend, that the most easy and least expensive mode of connecting the waters of the Susquehanna and Potomac will be to continue the canal from the head of Monocacy through Adams and York counties, Pennsylvania. The head waters of the latter stream and those of Codorus and Conowingo lie so contiguous, that the least observant eye must regard their courses as a line which nature points out for a water connexion between the two great rivers.

The millions of money which have been appropriated by the legislature of Pennsylvania for internal improvements, have thus far been bestowed to purposes foreign to the interest of the southern section of the State. A loan of 800,000 Dollars recently authorized by the legislature of that state, argues that she is not disposed to stop short of any measures but such as will afford equal facilities of commerce to every portion of her populous domain, and promises, we hope, that the efforts of the people on her southern border, if properly exerted, will not be unsuccessful.

In the realization of this last anticipation, the first object that will be looked to, will be the most cheap and practicable mode of carrying their designs to effect. This, as we observed, will be by a link with the canal contemplated by the Frederick county canal company—if the object of the latter shall be effected. Should it fail, it will be owing to nothing but a want of public spirit and enterprise in those interested. If its failure however, we cannot for a moment suffer ourselves to entertain a thought.

The connection of the waters of the Susquehanna and Potomac, is a work which it is known has been long meditated, and long looked to as an event of no time certainly to be accomplished. Let us not slumber over the project which holds out the prospect of wealth and abundance to all our citizens. *Id.*



ADAMS SENTINEL.

GETTYSBURG, FEB. 4.

Transportation of the Mail on the Sabbath.—This is a subject which excites considerable attention at present. To the exclusion of our usual variety, we have, this week, given the arguments *pro* and *con*, viz. the Report of the committee of the U. S. Senate, (which has been adopted by that body) in favor of continuing the practice—and some remarks opposed to it, and in answer to the arguments of the former.

We understand that the Report of Mr. Hopkins, the Engineer who was examining the route from Chambersburg, through this place, to York, with a view to a Rail road, is *decidedly unfavorable*. This is in direct contradiction to what Mr. H. stated, when here!

Whether our Representatives deem the Report of no importance to us, or not, we cannot say—but we have not yet received a copy of it, from either of them.

GENERAL JACKSON.

A report was current at Washington last week, that the President Elect had DIED at his residence in Tennessee. It gave rise to very considerable conjecture, who should act as President after the 4th of March—as there appears to be no provision in the Constitution, in the event of a President elect dying before his inauguration.

But we are happy to find that the General is still in “the land of the living”—and, as will appear from the following paragraph, *now in Pennsylvania*.

PITTSBURG, Jan. 30.

GEN. ANDREW JACKSON Arrived here last evening, in the steam-boat Pennsylvania, and took lodgings at the Mansion-House Hotel.

The Editor of the Compiler still insinuates, it is owing partly to us, that he has been deprived of the Sheriff's Sales.—The fact is, we knew nothing of it until it was determined; and now state, upon good authority, that the reasons for the withdrawal will be found in Mr. Lefevers “very—very” great “illiberality.”

HARRISBURG, Jan. 29.

Patenting Lands.—The bill in the house upon this subject, repealing the compound interest principle of the act of 1816, passed the committee of the whole yesterday, 52 rising in its favor.

Baltimore and Susquehanna Rail Road.—This subject has been postponed in the Senate until Tuesday next.

[Mr. Logan, Senator from York and Adams, offered a substitute to the Report of Mr. Duncan, upon the latter subject.]

WASHINGTON, Jan. 24.

The bill reported on Thursday, by the Committee on Retrenchment, “to regulate the allowance of forage to officers of the army,” repeals all existing laws on the subject, and provides the following substitutes in money for the present allowances: To a Major General, Brigadier General, Adjutant General, Inspector General, Quartermaster General, and Commissary General of subsistence, each \$20 per month; a Colonel \$16 per month; a Lieut. Col., Major, Quartermaster, Paymaster, and Surgeon, each \$12 per month; and every other officer entitled to forage, \$10 per month.

Mr. Rives, from the Committee on retrenchment, yesterday reported a bill to prohibit the use of secret service money in time of peace, and for other purposes.

January 29.

The Committee on Retrenchment have reported a bill which retrenches the pay and allowances of the members of Congress. It provides that for four months members shall be allowed their present pay, provided Congress should remain in session, and the members shall certify that they have not been absent from the seat of government during any day when the House to which he belongs may have been in session.—Should a session be protracted beyond four months, the *per diem* to be reduced to two dollars a day. Stationary to a specified amount only is to be allowed; a regulation is to be made with respect to the pay for mileage; and no newspaper

to be furnished on the public account to members.

It is difficult to determine how these propositions will be received; but there is no difficulty in predicting that whenever they shall be submitted to be acted on in detail, they will give rise to a warm and lengthened discussion. The subject matter of the resolution reported by Mr. Wickliffe is embraced in the bill; and judging from the excitement which was then produced, we may be assured that much feeling will be displayed, and much time consumed, before the matter shall be finally disposed of.

New-York, Jan. 26.

LATEST FROM EUROPE.

By the packet ship John Jay, Hodge, from Liverpool, the editors of the New-York Commercial Advertiser have received Liverpool papers of the 16th, the day the packet sailed.

RETREAT OF THE RUSSIANS.

The news from the seat of war is that the sieges of Choumla and Silistria had been raised, and that the Russian armies were making a most disastrous retreat across the Danube. “Their retreat,” says the *Messenger des Chances*. “is impeded by the inclemency of a most rigorous season, and all sorts of unfavorable accounts are invented and published respecting them.”

BALTIMORE, Jan. 29.

Another arrival from England with London and other foreign dates to the 23d of December, furnishes a Russian Bulletin, confirming the accounts published yesterday of the retreat of the Russian army and the consequent abandonment of the sieges of Choumla and Silistria. The official account of the retreat speaks almost exclusively of the severity of the climate and difficulty of obtaining supplies, as the principal causes which produced this result. The rear guard of the retreating army was attacked by a chosen body of Turks, the cavalry alone amounting to eight thousand, which, as is usual in the Russian statements of such affairs, was defeated with great loss—the Bulletin carefully conceals the loss on the part of the Russians; but as the attack was made in a narrow defile and rather unexpected, it is fair to presume their loss must have been very severe; and we should draw the inference that the statement in the German papers published yesterday, that the Russians lost three thousand men prisoners, besides killed and wounded in this affair, is entitled to full confidence.

RUSSIA AND TURKEY.

The editor of the Evening Post remarks that the papers do not make any important additions to the intelligence received by yesterday's arrival, except the confirmation of the reverses suffered by the Russian army, along with some additional details of its retreat. Whatever abatements are to be made from the accounts lately received from that quarter, there is but one conclusion to be drawn—namely, that the campaign which has just ended has been on the whole extremely disastrous to the Russians. In the shock which has dashed against each other the two great despotisms of the East of Europe, the Russians have evidently suffered the most. Its army of 800,000 men—drawn from the various provinces of an empire containing forty-four millions of souls, differing in language, manners and degrees of civilization—is half destroyed. Their superiority in tactics and discipline, has been met on the side of the Turks by the enthusiasm and obstinacy so often found in men fighting for their native land and the predominance of their own religion. We do not know whether we ought to regret the event. Our sympathies are naturally in favor of Russia, because her government, although a despotism like Turkey, is tempered by a further advance in civilization, and is therefore on the whole better for the countries under her dominion. Russia, however, instead of attempting to enlarge her empire by new conquests which she does not want, should have occupied herself in the work of civilizing her inhabitants, of diffusing the blessings of education, and introducing improvements in agriculture and the arts.

She has chosen, however, a different policy; now, after an immense waste of her wealth and the lives of her subjects, finds herself no further advanced than when she set out, save the capture of an inconsiderable town on the shores of the Black Sea. In the mean time, it is not improbable that the war, disastrous as it is to Russia, may prove fortunate for Greece. In the late attempts of the Allied Ambassadors to fix the boundaries of the newly emancipated nation, it is said that the Russian minister hesitated to assign a boundary so far north as was proposed by the others. He was probably thinking of the province of Thessaly, as an addition to the domains of his master. The result of the present campaign we should think must by this time have removed any scruples of this sort. The two con-

tending nations have weakened each other by the war, and have rendered it more easy for France and England to mediate a peace. With respect to the two latter powers, it is not to be supposed that either of them would be willing to see Russia “indemnified for its expenses in going to war” by the possession of some of the finest parts of the Ottoman territory. Austria, it is certain, looks with extreme jealousy upon the designs of Russia, and dreads her aggrandizement, and the little compact kingdom of Prussia cannot wish to see her powerful neighbors made more powerful. Under these circumstances, it seems probable that great endeavors will be made during the ensuing winter to effect an accommodation between the parties of the war.—Nothing but pride will prevent Russia from acceding to it. She will have the war to begin again in the spring—a new drain to make upon her exhausted finances—a new levy upon her population, both of them strong inducements to peace.

We understand, says the National Journal, that, in consequence of the continued indisposition of Mr. Rush, and the urgent nature of much of the business of the Treasury department, the President has authorized Mr. Southard, the Secretary of the Navy, to perform the duties of Secretary of the Treasury, during Mr. Rush's illness.

The Revolution which has just taken place in the neighboring Republic of Mexico, of which some further particulars are given to day, is of a nature calculated to make a deep and lasting impression on the mind of every thinking man in this our Republic. He must be of a very heedless turn indeed, who, on reading them, does not bless his stars that his lot has been cast in a country, which, in achieving its independence, had a Washington for its leader of its armies, and afterwards for its first President, and such men as Madison and Marshall, to organize its Government, and that, after a lapse of forty years, two such citizens still survive to expound and protect from violation the Constitution which they had so great an agency in framing and putting into operation.

Thank Heaven, that we live under a government of laws, and not of factions! That it is in the power of no man or party to usurp the powers of government; to put aside its Constitution and Laws, and by force of arms supersede the regular operation of our political system. That our streets are not made to run with blood at every dissatisfaction with the result of an election.—That the expression of the will of the People is received with the most tranquil submission. That in the great Convention of the States, in the event of the failure of an election of President by the People, it has been seen in the history of the year 1823, that an election by a single vote has been submitted to without the remotest suggestion of violent opposition to it! How different the aspect of things in Mexico, where the forms of Government have yielded to the fury of a mob, disappointed in the result of an election, and where violence and arms have superseded the regular action of the Government, and overcome, of course, the Constitution of the land! *Nat. Int.*

New-fashioned Bank.—The House of Representatives of Georgia has passed a bill for a new State Bank—of which the existing public property and revenue are to be the capital. It is to be under the management of three Directors, to be appointed by the Governor. As much money to be loaned, on accommodation paper, as the safety of the bank may merit—town endorers not required—and not more than 20 per cent per annum of the principal to be called for, unless the exigencies of the Bank demand it. Loans to be distributed over the State, and no loan to exceed \$5000.

Law Documents.—A single set of documents, comprising only a part of a law case, in England, relating to the Cornwall mines, weighed fifteen hundred weight. Mr. Brougham said that all the rest would not be needed; probably thinking argument sufficiently weighty could be drawn from this set alone.

It is stated, that the Small Pox does still prevail in Pittsburg, to an alarming extent.

NOTICE.

ALL persons indebted to the Estate of GEORGE BIESECKER, late of Franklin township, deceased, are requested to discharge the same on or before the 10th of March next. And those who have claims against said Estate, are desired to present them, properly authenticated for settlement.

DAVID DEARDORFF,
CATHARINE BIESECKER,
Administrators.

Feb. 3.

MARRIED.

On the 20th ult. by the Rev. John Herbst, Mr. Benjamin Shriver to Miss Sarah Deardorff—both of Straban township.

On the 29th ult. by the same, Mr. Peter Shall, of Tyrone township, to Miss Susanna Gise, of Menallen township.

DIED.

On Friday last, Mrs. Susannah Wurtz, wife of Mr. Henry Wurtz, of Straban township, in the 44th year of her age.

Departed this life, at Reading, Pa. very suddenly, the Rev. JOHN F. GRIER, D. D. Pastor of the Presbyterian Church in that borough—(son of Mrs. Mary Paxton, of this place.)

Extract of a letter from one of Dr. Grier's elders, to the Rev. Dr. Ely, of Philad'a.

READING, Jan. 27.

Reverend and Dear Sir,
The allicting office has devolved on me of announcing to you the death of our dear and venerated friend the Rev. Dr. John F. Grier. He departed about two o'clock this morning, we trust to receive a crown of glory, under circumstances awfully affecting and mysterious. He had for the last twelve months been engaged with great and increasing zeal in enforcing the momentous truths of the gospel upon the minds and hearts of his congregation, and appeared to watch the results of his labours with the most intense solicitude. A few sabbaths ago, while employed in prayer, he stated, in words to this effect, from the pulpit—that could he but witness a revival of religion in this borough, he would be prepared, joyfully to yield up his spirit, and exclaim, in the words of Simeon of old, “Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.”

About fifteen-days ago, the Rev. Mr. Finney came on to Reading, to assist him in his ministerial labours, and by his powerful exhibition of divine truth, produced a great awakening in the minds of multitudes. An anxious meeting was held last evening in the Session-house of our Church, and appearances were so encouraging, that Dr. Grier returned from it full of holy joy and the most animated expectations, and declaring that he now verily believed the Spirit of God had come down among his people.

He retired to bed at a late hour, slightly indisposed with a cold, but too slightly to excite any apprehensions. About two o'clock in the morning, his bereaved wife was awakened from her sleep, as she believes, by the sound of something unusual in his respiration, and before a light could be obtained, or a physician called, his spirit had winged its flight to eternity. He reclined calmly into slumber on his bed, and so peaceful was his exit as to leave it uncertain whether he ever awoke again on this side of heaven. Let me die the death of the righteous, and let my latter days be like his.

A PLANTATION

TO RENT, OR LET ON SHARES,

FOR ONE OR MORE YEARS,

SITUATE in Menallen township,

Adams county, containing about

100 ACRES

of excellent Farming land—late the property of ANDREW WRAY, deceased.

For terms, apply to either

JAMES WRAY, or } *Ex's.*

C. F. KEENER, }

Feb. 3.

3t

NOTICE.

ALL persons indebted to the Estate of ANDREW WRAY, deceased, are requested to make payment as soon as possible—and all persons having claims against said Estate are desired to present them, properly authenticated for settlement.

JAMES WRAY, } *Ex's.*

C. F. KEENER, }

Feb. 3.

4t

TO MY CREDITORS.

TAKE NOTICE that I have applied to the Judges of the Court of Common Pleas of Adams county, for the benefit of the Insolvent Laws of this Commonwealth, and they have appointed Monday the 27th day of April next, for the hearing of me and my Creditors at the Court-house in the borough of Gettysburg.

FRED'K CLEAVELAND.

Feb. 3.

3t

TO MY CREDITORS.

TAKE NOTICE that I have applied to the Judges of the Court of Common Pleas of Franklin county, for the benefit of the Insolvent laws of this Commonwealth, and they have appointed the Second Tuesday of March next, for the hearing of me and my Creditors at the Court-house in the borough of Chambersburg.

JOHN DUBBORG, Jr.

Feb. 3.

3t

ter suited to an ecclesiastical than to a civil institution. They appear, in many instances, to lay it down as an axiom, that the practice is a violation of the law of God. Should Congress, in their legislative capacity, adopt the sentiment, it would establish the principle, that the Legislature is a proper tribunal to determine what are the laws of God. It would involve a legislative decision in a religious controversy; and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society, or endangering its liberties. If this principle is once introduced, it will be impossible to define its bounds. Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered, but for the violation of that government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our government the power of defining the Divine Law. It is a right reserved to each citizen; and while he respects the equal rights of others, he cannot be held amenable to any human tribunal for his conclusions.

Extensive religious combinations to effect a political object, are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle, which in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended, that the future measures of government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

Under the present regulations of the Post Office Department, the rights of conscience are not invaded. Every agent enters voluntarily, and it is presumed conscientiously, into the discharge of his duties, without intermeddling with the conscience of another. Post Offices are so regulated, as that but a small proportion of the first day of the week is required to be occupied in official business. In the transportation of the mail on that day, no one agent is employed many hours. Religious persons enter into the business without violating their own consciences, or imposing any restraints upon others. Passengers in the mail stages are free to rest during the first day of the week, or to pursue their journeys at their own pleasure. While the mail is transported on Saturday, the Jew and the Sabatarian may abstain from any agency in carrying it, from conscientious scruples. While it is transported on the first day of the week, another class may abstain, from the same religious scruples. The obligation of government is the same to both of these classes; and the committee can discover no principle on which the claims of one should be more respected than those of the other, unless it should be admitted that the consciences of the minority are less sacred than those of the majority.

It is the opinion of the committee, that the subject should be regarded simply as a question of expediency, irrespective of its religious bearing. In this light, it has hitherto been considered. Congress have never legislated upon the subject. It rests, as it ever has done, in the legal discretion of the Postmaster General, under the repeated refusals of Congress to discontinue the Sabbath mails. His knowledge and judgment in all the concerns of that department, will not be questioned. His intense labors and assiduity have resulted in the highest improvement of every branch of his department. It is practised only on the great leading-mail routes, and such others as are necessary to maintain their connexions. To prevent this, would, in the opinion of the committee, be productive of immense injury, both in its commercial, political, and in its moral bearings.

The various departments of government require, frequently in peace, always in war, the speediest intercourse with the remotest parts of the country; and one important object of the mail establishment is, to furnish the greatest and most economical facilities for such intercourse. The delay of the mails one whole day in seven, would require the employment of special expresses, at great expense, and sometimes with great uncertainty.

The commercial, manufacturing and agricultural interests of our country are so intimately connected, as to require a constant and the most expeditious correspondence betwixt all our sea ports, and betwixt them and the most remote parts of the interior. The mails during the Sunday, would give occasion to the employment of private expresses, to such an amount, that

probably ten riders would be employed where one mail stage is now running on that day; thus diverting the revenue of that department into another channel, and sinking the establishment into a state of pecuniary incompatibility with the dignity of the government of which it is a department.

Passengers in mail stages, if the mails are not permitted to proceed on Sunday, will be expected to spend that day at a tavern upon the road, generally under circumstances not friendly to devotion, and at an expense which many are but poorly able to encounter. To obviate these difficulties, many will employ extra carriages for their conveyance, and become the bearers of correspondence, as more expeditious than the mail. The stage proprietors will themselves often furnish the travellers with those means of conveyance; so that the effect will ultimately be only to stop the mail, while the vehicle which conveys it will continue, and its passengers become the special messengers for conveying a considerable proportion of what otherwise constitutes the contents of the mail.

Nor can the committee discover where the system could consistently end. If the observance of holidays becomes incorporated in our institutions, shall we not forbid the movement of an army; prohibit an assault in time of war; and lay an injunction on our naval officers to lie in the wind while upon the ocean on that day? Consistency would seem to require it. Nor is it certain that we should stop here. If the principle is once established, that religion, or religious observances shall be interwoven with our legislative acts, we must pursue it to its ultimatum. We shall, if consistent, provide for the erection of edifices for the worship of the Creator; and for the support of Christian ministers, if we believe such measures will promote the interests of Christianity. It is the settled conviction of the committee, that the only method of avoiding these consequences, with their attendant train of evils, is to adhere strictly to the spirit of the constitution, which regards the General Government in no other light than that of a civil institution, wholly destitute of religious authority.

What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them. Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid for that usurpation of the Divine prerogative in this country, which has been the desolating scourge to the fairest portions of the old world. Our constitution recognises no other power than that of persuasion, for enforcing religious observances. Let the professors of Christianity recommend their religion by deeds of benevolence—by Christian meekness—by lives of temperance and holiness. Let them combine their efforts to instruct the ignorant—to relieve the widow and orphan—to promulgate to the world the gospel of their Saviour, recommending its precepts by their habitual example: government will find its legitimate object in protecting them. It cannot oppose them, and they will not need its aid. Their moral influence will then do infinitely more to advance the true interests of religion, than any measures which they may call on Congress to enact.

The petitioners do not complain of any infringement upon their own rights. They enjoy all that Christians ought to ask at the hand of any government—protection from all molestation in the exercise of their religious sentiments.

Resolved, That the Committee be discharged from the further consideration of the subject.

FOR THE ADAMS SENTINEL.

"May Congress authorize the carrying and distributing the Mail on the Lord's day?"

This question is, at the present time, agitated with much feeling, and excites no small interest. It is no more than was to be expected. A measure which proposes a change in one of the administrations of our Government, and in a case of general concern, and of considerable usage, will not escape awakened attention. This is the rather to be expected, where the measure under consideration deeply involves conflicting interests. Such is the present question. On the one side, there is nearly the whole amount of religious feeling of our country, in so far as it relates to this subject. On the other, all the love of the world. The former must inevitably small exception: the latter, all that prefer pleasure and gain to godliness—and who regard with suspicious

eye, every thing which seems designed to give prominence and influence to Religion. Every measure projected for extending its light and influence, is resisted as an entering wedge for priestly tyranny, or as an ecclesiastical master, which, if permitted to live and grow, will trample in the dust the consciences and liberties of the community. Ephesus is not alone in opposing the influence of Christianity, because it would endanger her unhalloved gain. It has ever, and every where, been a reason of offence, and a motive to opposition. Priestly ambition, stratagem and power, are, by many, much more feared, than the abounding of ignorance and sin; and they abet the latter, from an avowed zeal to resist the former.

But let us endeavor, honestly and dispassionately, to give our answer to this question. We give it negatively, and confidently, because our conviction is clear and strong—Congress may not authorize the carrying and distribution of the Mail on the Lord's day.

Because, in the opinion of the American people, it contravenes the command of God.

I design not, at this time, to enter on the proof of the Divine authority of the Christian Sabbath. The fact on which I now rest this matter is, that such is the belief of three-fourths of the Christian population of the United States.—With the exception of a few comparatively small sects, it is the universally professed belief of Christians in this country. What may be the opinions of members of Congress, I know not—but the American community think so. To them, therefore, it is an institution of Divine authority—and this is as decidedly the opinion of the nation, as that Gen. Jackson should be the next President—and Congress have no more right to violate their will in one case than in the other. It is a grievous usurpation to make the will of a very small minority the law of the nation. The many are treated as the few; and they who numerically and comparatively constitute the nation, must have their opinions insulted, and their consciences offended. Much is said of liberty of conscience—but is the conscience only of those who disregard the sanctity of the Sabbath, to be respected—and must their conscience be liberated at the expense of incomparably the greater part of the community, and in the management of a business, which is the common interest and concern of the nation?

Congress, it is said, have no authority to enforce religious observances—we ask it not—all we ask is, that they will not authorize the violation of them.—The community claims the Sabbath as a holy day—let them have it undisturbed by the regulations and provisions of law. Let not an institution of religion be positively profaned and resisted, under the plea that Government cannot enforce religion. It is alleged that the Constitution does not authorize Congress to except the Sabbath from worldly employments; and that such a measure would be contrary to its spirit, and the intention of its framers. This allegation is refuted by the Constitution itself, and by the spirit of its framers—if that Constitution be an index of their feelings on this subject. They make an express exception in favor of Sunday, and in a case very eminent and important. A law passed by both Houses of Congress, may be retained by the President for ten days, *Sundays excepted*. This, whatever the urgency of the case may be, extends the time, by an express exception, in favor of Sunday, as a day on which his consideration even of so important a national concern, should be excused. The case is a strong one, indicative of the spirit of the Constitution, and the intention of its framers. They designed no peculiar religious privileges to the President. They thought that the consciences of every citizen should be as unmo- lested as his. What the Constitution, and its framers, have done for the President, is all we ask Congress to do for us in this case—instruct the Postmaster General to convey the Mail with as much expedition as may be, *Sundays excepted*. Or, if he, in religious privilege is to be favored above others—add also the garters and the stars of nobility—and abandon the dream of liberty and equality.

There is in fact, and to an egregious extent, a violation of the principles of liberty, in the existing regulation of the Post-Office Department. It is, to all intents and purposes, a Test law. It excludes citizens from emolument and office, on account of their religious opinions. Three-fourths of the Christian population of this country, professedly believe the Sabbath to be of Divine obligation. If they are conscientious in their professed belief, and act accordingly, they must decline all agency in carrying the Mail, and performing the duties of a Postmaster, on that day—or they must do it in violation of faith and conscience. They are, precisely, in

can government sanctions the principle of a Test law; and men are subjected to temporal loss for their religious opinions. Let us reproach the British Government no more, until we correct our own errors. If the first day be accepted, this evil will still exist as to the minority. It will, however, be diminished, in so far as the case admits; and instead of bearing on the whole community, it will affect comparatively a few. As the regulation now is, this odious Test bears on the whole religious community who own a Sabbath, whether the seventh or the first day. If circumstances forbid the entire abrogation of this evil, reduce it as much as possible. If conscience must be affected—let it be as little as may be—spare "the great majority of the nation"; and do not oppress all, because you cannot liberate all.

This principle is really, and by the acts of Congress, in actual operation, and continual practice, although it implies, what seems to be so much abhorred—a decision on religious opinions.

Congress suspend their own business on the Lord's day—and require the attendance of their members on the seventh day of the week. The Courts created by them, are held on the seventh, as on other days of the week, and require the attendance of all concerned, suitors, witnesses, &c. without any exception in favor of those who may regard this as the Sabbath. In this, and in other like cases, the decision is as fully implied, as it would be by suspending the Mail on the first day.—Congress, in many instances, and by many acts, have made the decision from which, in this case, they seem to revolt. A very numerous class of our citizens, including more than one denomination, feel and declare themselves conscientiously opposed to war. They feel not themselves at liberty either to serve in or support war; but the authority of the nation has decided, that war is not inconsistent with Christianity, and consequently, when they think fit, declare and wage war, and compel those, who in conscience are opposed to it, to contribute at least their full share of the expense necessary to its prosecution. This, it will be said, is necessary to the defence of liberty. What can you not altogether excuse the consciences of this comparatively small portion of the community? What is the amount they contribute, in comparison with the sacred principles of liberty? And I may much rather ask, what is the pecuniary gain to the government, from the profanation of the Sabbath, in comparison with the moral influence which its sacred observance would exert on the community, and the additional strength it would impart to the pillars on which the temple of liberty rests—the virtue of the citizens.

We next offer some remarks on the Report of the Senate.

It prepares the way for its subsequent argumentations, by depreciating the character and design of the Sabbath, universally considered. By them, it is recognized as "a respite from the ordinary vocations of life."

There is not, in so far as we know, a religious denomination in our country, who acknowledge a Sabbath, but assign to it an object and effect much more sacred. It is its moral and religious design, which they reckon of primary importance. If it be not employed for the promotion of religious knowledge and feeling, and consecrated to the worship of God, they consider its special and most beneficial design overlooked. They all believe that this institution regards man specially as a moral and accountable being, and not as a mere animal, nor even chiefly as a member of civil society. It is manifest, that the Divine benevolence did design, by this, to secure a rest for laboring animals, and, for man, a rest from his worldly labors—but eminently a season of moral and religious improvement. And it is in this respect, that it becomes essential use to the nation.—Our government, it is confessed on all hands, depends for its purity and perpetuity, on the moral and religious character of the citizens; and, in the absence of this, it cannot exist. By the promotion of these, the Sabbath becomes a political and national good. A mere respite from ordinary vocations could not be so—it might be a national curse, as in too many instances it is—where men substitute for their ordinary vocations; licentious associations, and make the Sabbath, not a holy rest, but a day of conviviality, extravagant pleasure, and mutual deprivation.

Their first series of reasoning is, in fact, of a sweeping character. Christians, we are told, differ as to the day to be kept holy—and this, it seems, is good reason why no Sabbath should be recognized. If this reasoning be good, no legal restraints can be employed in favor of either the first or the seventh day. If, under these circumstances of the case, Congress may not act, the

on the first than on the seventh day; every store may be open, every mechanic and farmer employed (if he choose) as on other days, and none to make him afraid. And a Christian nation will not provide even as well for "a day of respite," as Pagan nations have done—nor bear such testimony in favor of the duty and importance of the worship of God, as Pagan nations have. And, however great a blessing to mankind the Sabbath may be, and however benign in its bearing on the individual, social, and civil interests of men, it shall not have their protection, nor their praise—but every man shall do as pleaseth him: And all this, though our country be Christian, and our legislators the representatives of the nation, and "a great majority of that nation" believe that the first day of the week should be a day of sacred rest.

But the consciences and liberty of the minority, however small, must not be violated. Does that minority oppose the prayer of the petitioners? I have never heard it—and I cannot suppose it. We have not understood that they, because they prefer the seventh day, beseech Congress not to protect the first. If they are pious and liberal, and believe the Sabbath to be a blessing, they would say—we are willing to suffer some inconvenience in this case, in favor of the consciences of the great majority; if we cannot have our Sabbath, let the Nation have one, and let morality and religion, the temporal and spiritual interests of man, have the influence of one day sacred to holy rest and employments—the first rather than none; the profanation of the first does not make the seventh any better to us; we desire not the envious gratification of seeing others deprived of what we cannot enjoy; it will not affect us very injuriously—it may do them and the community much good.

No serious and zealous opposition do I apprehend, by pious observers of the seventh day. It is from those who wish not to feel the restraints of any sacred day. And if Congress felt the spirit of the framers of the Constitution, they would, with them, say—*let Sunday be excepted*. They might say—we pretend not to decide which is the Sabbath—but a Sabbath is needful for the best interests of our nation—and a large majority prefer the first day—and we expect the peaceful acquiescence of the minority in this arrangement, required by prevailing opinion and the public good.

But if Congress except Sunday from the transportation of the mail, where will the principle stop? They must go on, and even forbid the winds to blow—and men must be laid under unlimited constraint! A bold flourish! Zeal has its hyperboles! But did they know no better? Did they not know, that works of necessity and mercy violate not the Sabbath? Did they not know that Christ inculcated and illustrated this exception? And here let it be distinctly remarked and remembered, that this is the only violation of the Sabbath charged upon Christ and his disciples—and the only one which he ever defended. The quibble is too trifling to be presented to the Senate of the United States. It argues either ignorance of the law of the Sabbath, or a design to make a false impression.—All denominations of Christians acknowledge works of necessity and mercy to be exceptions from this law.

All the subsequent reasonings go directly to annihilate the Sabbath. If Government may, in ordinary cases, and habitually, violate it; and if, at its expense, the commercial, manufacturing and commercial interests may and must be cherished—every individual in society, in his own special pursuit, has the same right. His business is to him his earthly all. He may, if he thinks it for his gain, pursue it, and in such manner as his interest may require. If the traveller, to save a dollar, must have a Sabbath stage to carry him on his journey—the waggoner, whose delay on the sabbath would cost him two dollars, has twice as much reason to pursue his journey on that day. If the government, to secure the profits of the Mail on the Sabbath, may have it carried, the mechanic, and every other, who thinks he can increase his gains, and secure a greater part of public patronage, by pursuing his business on the Sabbath, has, on the same principle, an unquestionable right; and his example, if it do harm, will do infinitely less than the example of government—which now is, in fact, plead very generally, and, (in so far as respects civil authority) very justly, by those who occupy our public roads, and drive on as fearlessly, and as constantly on this day, as on any other in the week. The existing regulation of the Post-Office does, directly and indirectly, and by the excuse of its example, create a vast amount of the evil of which we complain. It involves it necessarily, constantly, and to a great extent. Besides, it offers

vert this day to the purpose of gain.—It involves in it, and almost necessarily connects with it, a vast amount of trav-

ter suited to an ecclesiastical than to a civil institution. They appear, in many instances, to lay it down as an axiom, that the practice is a violation of the law of God. Should Congress, in their legislative capacity, adopt the sentiment, it would establish the principle, that the Legislature is a proper tribunal to determine what are the laws of God.—It would involve a legislative decision in a religious controversy; and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society, or endangering its liberties. If this principle is once introduced, it will be impossible to define its bounds. Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered, but for the violation of that government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our government the power of defining the Divine Law. It is a right reserved to each citizen; and while he respects the equal rights of others, he cannot be held amenable to any human tribunal for his conclusions.

Extensive religious combinations to effect a political object, are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle, which in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended, that the future measures of government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

Under the present regulations of the Post Office Department, the rights of conscience are not invaded. Every agent enters voluntarily, and it is presumed conscientiously, into the discharge of his duties, without intermeddling with the conscience of another. Post Offices are so regulated, as that but a small proportion of the first day of the week is required to be occupied in official business. In the transportation of the mail on that day, no one agent is employed many hours. Religious persons enter into the business without violating their own consciences, or imposing any restraints upon others.—Passengers in the mail stages are free to rest during the first day of the week, or to pursue their journeys at their own pleasure. While the mail is transported on Saturday, the Jew and the Sabbatarian may abstain from any agency in carrying it, from conscientious scruples. While it is transported on the first day of the week, another class may abstain, from the same religious scruples. The obligation of government is the same to both of these classes; and the committee can discover no principle on which the claims of one should be more respected than those of the other, unless it should be admitted that the consciences of the minority are less sacred than those of the majority.

It is the opinion of the committee, that the subject should be regarded simply as a question of expediency, irrespective of its religious bearing. In this light, it has hitherto been considered. Congress have never legislated upon the subject. It rests, as it ever has done, in the legal discretion of the Postmaster General, under the repeated refusals of Congress to discontinue the Sabbath mails. His knowledge and judgment in all the concerns of that department, will not be questioned. His intense labors and assiduity have resulted in the highest improvement of every branch of his department. It is practised only on the great leading mail routes, and such others as are necessary to maintain their connexions. To prevent this, would, in the opinion of the committee, be productive of immense injury, both in its commercial, political, and in its moral bearings.

The various departments of government require, frequently in peace, always in war, the speediest intercourse with the remotest parts of the country; and one important object of the mail establishment is, to furnish the greatest and most economical facilities for such intercourse. The delay of the mails one whole day in seven, would require the employment of special express, at great expense, and sometimes with great uncertainty.

The commercial, manufacturing and agricultural interests of our country are so intimately connected, as to require a constant and the most expeditious correspondence between all our seaports, and between them and the most interior settlements. The delay of the mails during the Sunday, would give occasion to the employment of private expresses, to such an amount, that

probably ten riders would be employed where one mail stage is now running on that day; thus diverting the revenue of that department into another channel, and sinking the establishment into a state of pusillanimity incompatible with the dignity of the government of which it is a department.

Passengers in mail stages, if the mails are not permitted to proceed on Sunday, will be expected to spend that day at a tavern upon the road, generally under circumstances not friendly to devotion, and at an expense which many are but poorly able to encounter. To obviate these difficulties, many will employ extra carriages for their conveyance, and become the bearers of correspondence, as more expeditious than the mail. The stage proprietors will themselves often furnish the travellers with those means of conveyance; so that the effect will ultimately be only to stop the mail, while the vehicle which conveys it will continue, and its passengers become the special messengers for conveying a considerable proportion of what otherwise constitutes the contents of the mail.

Nor can the committee discover where the system could consistently end. If the observance of holidays becomes incorporated in our institutions, shall we not forbid the movement of an army; prohibit an assault in time of war; and lay an injunction on our naval officers to lie in the wind while upon the ocean on that day? Consistency would seem to require it. Nor is it certain that we should stop here. If the principle is once established, that religion, or religious observances shall be interwoven with our legislative acts, we must pursue it to its ultimatum. We shall, if consistent, provide for the erection of edifices for the worship of the Creator; and for the support of Christian ministers, if we believe such measures will promote the interests of Christianity.—It is the settled conviction of the committee, that the only method of avoiding these consequences, with their attendant train of evils, is to adhere strictly to the spirit of the constitution, which regards the General government in no other light than that of a civil institution, wholly destitute of religious authority.

What other nations call religious toleration, we call religious rights.—They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them. Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid for that usurpation of the Divine prerogative in this country, which has been the desolating scourge to the fairest portions of the old world. Our constitution recognises no other power than that of persuasion, for enforcing religious observances. Let the professors of Christianity recommend their religion by deeds of benevolence—by Christian meekness—by lives of temperance and holiness. Let them combine their efforts to instruct the ignorant—to relieve the widow and orphan—to promulgate to the world the gospel of their Saviour, recommending its precepts by their habitual example: government will find its legitimate object in protecting them. It cannot oppose them, and they will not need its aid. Their moral influence will then do infinitely more to advance the true interests of religion, than any measures which they may call on Congress to enact.

The petitioners do not complain of any infringement upon their own rights. They enjoy all that Christians ought to ask at the hand of any government—protection from all molestation in the exercise of their religious sentiments.

Resolved, That the Committee be discharged from the further consideration of the subject.

FOR THE ADAMS SENTINEL.

"May Congress authorize the carrying and distributing the Mail on the Lord's day?"

This question is, at the present time, agitated with much feeling, and excites no small interest. It is no more than was to be expected. A measure which proposes a change in one of the administrations of our Government, and in a case of general concern, and of considerable usage, will not escape awakened attention. This is the rather to be expected, where the measure under consideration deeply involves conflicting interests. Such is the present question. On the one side, there is nearly the whole amount of religious feeling of our country, in so far as it relates to this subject. On the other, all the love of the world. The former must embrace all the pious, with a comparatively small exception: the latter, all that prefer pleasure and gain to godliness—and who regard with suspicious

eye, every thing which seems designed to give prominence and influence to Religion. Every measure projected for extending its light and influence, is resisted as an entering wedge for priestly tyranny, or as an ecclesiastical monster, which, if permitted to live and grow, will trample in the dust the consciences and liberties of the community. Ephesus is not alone in opposing the influence of Christianity, because it would endanger her unhallowed gain. It has ever, and every where, been a reason of offence, and a motive to opposition. Priestly ambition, stratagem and power, are, by many, much more feared, than the abounding of ignorance and sin; and they abet the latter, from an avowed zeal to resist the former.

But let us endeavor, honestly and dispassionately, to give our answer to this question. We give it negatively, and confidently, because our conviction is clear and strong—Congress may not authorize the carrying and distribution of the Mail on the Lord's day—

Because, in the opinion of the American people, it contravenes the command of God.

I design not, at this time, to enter on the proof of the Divine authority of the Christian Sabbath. The fact on which I now rest this matter is, that such is the belief of three-fourths of the Christian population of the United States.—With the exception of a few comparatively small sects, it is the universally professed belief of Christians in this country. What may be the opinions of members of Congress, I know not—but the American community think so. To them, therefore, it is an institution of Divine authority—and this is as decidedly the opinion of the nation, as that Gen. Jackson should be the next President—and Congress have no more right to violate their will in one case than in the other. It is a grievous usurpation to make the will of a very small minority the law of the nation. The many are treated as the few: and they who numerically and comparatively constitute the nation, must have their opinions insulted, and their consciences offended. Much is said of liberty of conscience—but is the conscience only of those who disregard the sanctity of the Sabbath, to be respected—and must their conscience be liberated at the expense of incomparably the greater part of the community, and in the management of a business, which is the common interest and concern of the nation?

Congress, it is said, have no authority to enforce religious observances—we ask it not—all we ask is, that they will not authorize the violation of them.—The community claims the Sabbath as a holy day—let them have it undisturbed by the regulations and provisions of law. Let not an institution of religion be positively profaned and resisted, under the plea that Government cannot enforce religion. It is alleged that the Constitution does not authorize Congress to except the Sabbath from worldly employments; and that such a measure would be contrary to its spirit, and the intention of its framers. This allegation is refuted by the Constitution itself, and by the spirit of its framers—if that Constitution be an index of their feelings on this subject. They make an express exception in favor of Sunday, and in a case very eminent and important:—A law passed by both Houses of Congress, may be retained by the President for ten days, *Sundays excepted*. This, whatever the urgency of the case may be, extends the time, by an express exception, in favor of Sunday, as a day on which his consideration even of so important a national concern, should be excused. The case is a strong one, indicative of the spirit of the Constitution, and the intention of its framers. They designed no peculiar religious privileges to the President. They thought that the consciences of every citizen should be as un molested as his. What the Constitution, and its framers, have done for the President, is all we ask Congress to do for us in this case—instruct the Postmaster General to convey the Mail with as much expedition as may be, *Sundays excepted*. Or, if he, in religious privilege, is to be favored above others—add also the garters and the stars of nobility—and abandon the dream of liberty and equality.

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can government sanctions the principle of a Test law; and men are subjected to temporal loss for their religious opinions. Let us reproach the British Government no more, until we correct our own errors. If the first day be excepted, this evil will still exist as to the minority. It will, however, be diminished, in so far as the case admits; and instead of bearing on the whole community, it will affect, comparatively, a few. As the regulation now is, this odious Test bears on the whole religious community who own a Sabbath, whether the seventh or the first day. If circumstances forbid the entire abrogation of this evil, reduce it as much as possible. If conscience must be affected—let it be as little as may be—spare "the great majority of the nation"; and do not oppress all, because you cannot liberate all.

This principle is really, and by the acts of Congress, in actual operation, and continual practice, although it implies, what seems to be so much abhorred—a decision on religious opinions. Congress suspend their own business on the Lord's day—and require the attendance of their members on the seventh day of the week. The Courts created by them, are held on the seventh, as on other days of the week, and require the attendance of all concerned, suitors, witnesses, &c. without any exception in favor of those who may regard this as the Sabbath. In this, and in other like cases, the decision is as fully implied, as it would be by suspending the Mail on the first day.—Congress, in many instances, and by many acts, have made the decision from which, in this case, they seem to revolt. A very numerous class of our citizens, including more than one denomination, feel and declare themselves conscientiously opposed to war. They feel not themselves at liberty either to serve in or support war; but the authority of the nation has decided, that war is not inconsistent with Christianity, and consequently, when they think fit, declare and wage war, and compel those, who in conscience are opposed to it, to contribute at least their full share of the expense necessary to its prosecution. This, it will be said, is necessary to the defence of liberty. What—can you not altogether excuse the consciences of this comparatively small portion of the community? What is the amount they contribute, in comparison with the sacred principles of liberty? And I may much rather ask, what is the pecuniary gain to the government, from the profanation of the Sabbath, in comparison with the moral influence which its sacred observance would exert on the community, and the additional strength it would impart to the pillars on which the temple of liberty rests—the virtue of the citizens.

We next offer some remarks on the Report of the Senate.

It prepares the way for its subsequent argumentations, by depreciating the character and design of the Sabbath, universally considered. By them, it is recognized as "a respite from the ordinary vocations of life."

There is not, in so far as we know, a religious denomination in our country, who acknowledge a Sabbath, but assign to it an object and effect much more sacred. It is its moral and religious design, which they reckon of primary importance. If it be not employed for the promotion of religious knowledge and feeling, and consecrated to the worship of God, they consider its special and most beneficial design overlooked. They all believe that this institution regards man specially as a moral and accountable being, and not as a mere animal, nor even chiefly as a member of civil society. It is manifest, that the Divine benevolence did design, by this, to secure a rest for laboring animals, and for man, a rest from his worldly labors—but eminently a season of moral and religious improvement. And it is in this respect, that it becomes of essential use to the nation.—Our government, it is confessed on all hands, depends for its purity and perpetuity, on the moral and religious character of the citizens; and, in the absence of this, it cannot exist. By the promotion of these, the Sabbath becomes a political and national good. A mere respite from ordinary vocations could not be so—it might be a national curse, as in too many instances it is—where men substitute for their ordinary vocations, licentious associations, and make the Sabbath, not a holy rest, but a day of conviviality, extravagant pleasure, and mutual depravation.

Their first series of reasoning is, in fact, of a sweeping character. Christians, we are told, differ as to the day to be kept holy—and this, it seems, is good reason why no Sabbath should be recognized. If this reasoning be good, no legal restraints can be employed in favor of either the first or the seventh day. If, under these circumstances of the case, Congress may not act, the same reasons must control every State Legislature, and all civil authority, in all cases; and no man, in any place or employment, shall be restrained more

on the first than on the seventh day; every store may be open, every mechanic and farmer employed (if he choose) as on other days, and none to make him afraid. And a Christian nation will not provide even as well for "a day of respite," as Pagan nations have done—nor bear such testimony in favor of the duty and importance of the worship of God, as Pagan nations have. And, however great a blessing to mankind the Sabbath may be, and however benign in its bearing on the individual, social, and civil interests of men, it shall not have their protection, nor their praise—but every man shall do as pleaseth him: And all this, though our country be Christian, and our legislators the representatives of the nation, and "a great majority of that nation," believe that the first day of the week should be a day of sacred rest.

But the consciences and liberty of the minority, however small, must not be violated. Does that minority oppose the prayer of the petitioners? I have never heard it—and I cannot suppose it. We have not understood that they, because they prefer the seventh day, beseech Congress not to protect the first. If they are pious and liberal, and believe the Sabbath to be a blessing, they would say—we are willing to suffer some inconvenience in this case, in favor of the consciences of the great majority; if we cannot have our Sabbath, let the Nation have one, and let morality and religion, the temporal and spiritual interests of man, have the influence of one day sacred to holy rest and employments—the first rather than none; the profanation of the first does not make the seventh any better to us; we desire not the envious gratification of seeing others deprived of what we cannot enjoy: it will not affect us very injuriously—it may do them and the community much good.

No serious and zealous opposition do I apprehend, by pious observers of the seventh day. It is from those who wish not to feel the restraints of any sacred day. And if Congress felt the spirit of the framers of the Constitution, they would, with them, say—*let Sunday be excepted*. They might say—we pretend not to decide which is the Sabbath—but a Sabbath is needful for the best interests of our nation—and a large majority prefer the first day—and we expect the peaceful acquiescence of the minority in this arrangement, required by prevailing opinion and the public good.

But if Congress except Sunday from the transportation of the mail, where will the principle stop? They must go on, and even forbid the winds to blow—and men must be laid under unlimited constraint! A bold flourish! Zeal has its hyperboles! But did they know no better? Did they not know, that works of necessity and mercy violate not the Sabbath? Did they not know that Christ inculcated and illustrated this exception? And here let it be distinctly remarked and remembered, that this is the only violation of the Sabbath charged upon Christ and his disciples—and the only one which he ever defended. The quibble is too trifling to be presented to the Senate of the United States. It argues either ignorance of the law of the Sabbath, or a design to make a false impression.—All denominations of Christians acknowledge works of necessity and mercy to be exceptions from this law.

All the subsequent reasonings go directly to annihilate the Sabbath. If Government may, in ordinary cases, and habitually, violate it; and if, at its expense, the commercial, manufacturing and commercial interests may and must be cherished—every individual in society, in his own special pursuit, has the same right. His business is to him his earthly all. He may, if he thinks it for his gain, pursue it, and in such manner as his interest may require. If the traveller, to save a dollar, must have a Sabbath stage to carry him on his journey—the waggoner, whose delay on the sabbath would cost him two dollars, has twice as much reason to pursue his journey on that day. If the government, to secure the profits of the Mail on the Sabbath, may have it carried, the mechanic, and every other, who thinks he can increase his gains, and secure a greater part of public patronage, by pursuing his business on the Sabbath, has, on the same principle, an unquestionable right; and his example, if it do harm, will do infinitely less than the example of government—which now is, in fact, plead very generally, and, (in so far as respects civil authority) very justly, by those who occupy our public roads, and drive on as fearlessly, and as constantly on this day, as on any other in the week. The existing regulation of the Post Office does, directly and indirectly, and by the excuse of its example, create a vast amount of the evil of which we complain. It involves it necessarily, constantly, and to a great extent. Besides, it offers strong temptations to cupidity, to convert this day to the purpose of gain.—It involves in it, and almost necessarily connects with it, a vast amount of trav-

Receipts and Expenditures OF ADAMS COUNTY.

Commissioners' Office, Adams County, Penn.

Agreeably to an Act of Assembly, entitled "An Act to raise County Rates and Levies," requiring the Commissioners of the respective Counties, to publish a statement of the RECEIPTS & EXPENDITURES yearly; We, the Commissioners of Taxes of said County, do REPORT as follows, viz. from the tenth day of January, 1828, until the seventh day of January, 1829, both days included:

DR.

	Dolls.	Cts.
To outstanding County Tax at last settlement,	\$5,444	76 1/2
Deduct Balance on Lewis Snowden's Duplicate,	283	87 1/2
	5,160	89
Balance of George Ziegler's Bond,		115 00
Ground Rents in hands of James Gourley,	35	08
" " C. Chritzman, (arrears),	966	94
" " " 1828,	199	00
	1,201	02
Tax assessed for 1828,	10,028	45
Tax of J. A. Buchanan, on Lot, up to 1827, (inclusive),	48	
Rent received of Thomas McKelip, ending 1st April, 1829,	15	00
Cash received of Bank of Gettysburg, on order No. 80, drawn at 60 days after date,	494	67
" received of John Reynolds' Administrator—fees for holding inquisition on body of said dec'd,	21	02
Additions to Tax Duplicates,	17	34
	\$17,053	87

The Tax assessed for 1828, is as follows, viz.:

C. Chritzman,	Borough,	418	42
Hugh McLaughy,	Cumberland,	686	07
Peter Comfort,	Franklin,	749	02
Jacob Winrott, (Blacksmith),	Germany,	596	40
George Wolf,	Berwick,	590	85
Joseph Sneeringer, Esq.,	Conowago,	576	63
James Patterson,	Hamilton,	462	72
Abraham King, Esq.,	Straban,	705	03
Philip Fleshman,	Mountpleasant,	690	42
Peter Deardorff, Sen.,	Reading,	674	61
James White, Sen.,	Liberty,	612	39
Peter Fidler,	Tyrone,	422	04
Moses McIlvain,	Mountjoy,	471	32
Daniel Fickes,	Huntington,	490	39
George Deardorff,	Latimore,	412	44
Jesse Seabrooks,	Hamiltonban,	688	55
William Rex,	Menallen,	730	15
		\$10,028	45

The Outstanding Tax appears to be in the hands of the following Collectors, viz.:

1820 John Marshall,	Berwick,	14	89
1823 Michael Snyder,	Germany,	1	05
1825 Adam Swope,	Borough,	125	46
1826 Jacob Bosserman,	Liberty,	121	60
1827 Caleb Beales, Jr.,	Latimore,	134	59
" James Black,*	Cumberland,	37	83
" Joseph Lefever,	Germany,	141	59
" Henry Whitmore,	Menallen,	46	44
1828 C. Chritzman,	Borough,	54	44
" Hugh McLaughy,*	Cumberland,	294	98 1/2
" Peter Comfort,*	Franklin,	538	50
" Jacob Winrott,*	Germany,	246	85
" George Wolf,*	Berwick,	129	33
" Joseph Sneeringer, Esq.,*	Conowago,	216	63
" James Patterson,	Hamilton,	80	22
" Abraham King, Esq.,*	Straban,	191	53
" Philip Fleshman,*	Mountpleasant,	309	68
" Peter Deardorff, Sen.,*	Reading,	453	61
" James White, Sen.,	Liberty,	243	39
" Peter Fidler,*	Tyrone,	125	27
" Moses McIlvain,*	Mountjoy,	40	26
" Daniel Fickes,*	Huntington,	111	89
" George Deardorff, Esq.,	Latimore,	104	94
" Jesse Seabrooks,*	Hamiltonban,	360	74
" William Rex,*	Menallen,	319	24
		\$4,265	05 1/2

* Since paid in part.

CR.

By Orders paid, as follow, viz.

	Dolls.	Cts.
Auditors' pay,	13	50
Tuition of poor children,	1032	88
Officers of Elections—Fees,	788	65
Sundry bills of Costs paid Sheriff and others,	559	08
Grand Juries and Constables—Pay,	374	87
General Juries and Constables—do,	1402	84
Collectors of Taxes—Fees and Releases,	788	42
Assessors—Fees,	190	37
Fox and Wolf scalps,	45	06
Stoves for Court House & Work done in Public Buildings,	154	31
John F. Macfarlane, Esq. Commissioner—pay,	94	50
Samuel B. Wright, Esq. do. do.	106	50
Jacob Fickes, Esq. do. do.	105	00
Clerk to Commissioners—Pay,	153	97
Road Views and damages,	222	00
Court Cryer—Pay, and sundries for use of Court,	68	09
Treasurer of Poor-house Funds,	2700	00
Directors of Poor—Pay,	60	00
Jailor—keeping of Prisoners, &c. &c.	523	58
Public Printing,	253	00
Dr. C. N. Berlucchy—medical attendance on Prisoners,	3	75
" John Parshall, do. do.	23	30
" D. Horner, do. do.	14	75
Attorney General—Fees,	37	00
Prothonotary—Fees,	30	49
Wood for Court House and Prison,	156	10
Coroner—Fees,	17	12
John Garvin, Esq. making Ballot Box for 13th Election District,	2	50
P. Heagy, Sheriff, for notifying Judges to attend special Election,	18	82
Cash advanced by J. B. McPherson at last settlement,	203	28
John Hersh, for Books for Register's Office,	7	75
Bank of Gettysburg, an order payable at 60 days,	500	00
Margaret Winrott, for attendance on stranger who died in her house,	3	50
Valentine Hollinger, interest on money advanced to Amos Green,	41	99
Bank of Gettysburg, interest,	141	50
Water Rent,	5	00
C. N. Neinstedt, for binding Records,	15	00
Geo. Welsh, in trust for Sheriff of York County for removing prisoner,	17	00
Wm. Thompson, for procuring Ballot Box for 13th Election District,	1	00
Geo. Spoutseberger, for apprehending Horse Thief,	20	00
P. Heagy, Sheriff, summoning Juries for 1828,	89	25
John Garvin, qualifying assessors, &c.	1	00
Jacob Sanders, in trust for Ground Rent on Lot No. 82 up to Jan. 1828,	3	00
Valentine Hollinger, an order issued in 1827, and paid the present year,	475	00
By outstanding Tax,	4265	05 1/2
Balance of Geo. Ziegler's Bond,	115	00
Ground Rents in hands of James Gourley,	35	08
Do. do. C. Chritzman (arrears),	725	44
Do. do. do. 1828,	49	50
Overcharge in Tax Duplicates,	2	30
Treasurer's Salary,	100	00
Balance in Treasury,	294	57 1/2
	\$17,053	87

IN TESTIMONY, that the foregoing Statement of RECEIPTS and EXPENDITURES, exhibited at the Office of the Treasurer of said County, is a True Copy, as taken from and compared with the Originals remaining in the Books of this Office—We have hereunto set our Hands, and affixed the Seal of our said Office, at Gettysburg, the seventh day of January, one thousand eight hundred and twenty-nine.

SAM'L B. WRIGHT,
JACOB FICKES,
JAS. M'ILHENNY,

ATTEST—D. HORNER, Jr. CLERK.

To the Honorable the Judges of the Court of Common Pleas of Adams County.

WE, the Subscribers, being duly elected AUDITORS to settle and adjust the Public Accounts of the Treasurer and Commissioners of said County, and having been sworn agreeably to law, REPORT the following to be a General Statement of the said Account, from the tenth day of January, 1828, until the seventh day of January, 1829—both days included:—

WM. S. COBEAN, Treasurer, & Commissioners—in account with the County of Adams.

DR.

To outstanding Tax at last settlement,	\$5444	76 1/2
Deduct Balance on Lewis Snowden's Duplicate,	283	87 1/2
	5,160	89
Balance of George Ziegler's Bond,		115 00
Ground Rents in hands of James Gourley,	35	08
" " C. Chritzman, arrears,	966	94
" " " 1828,	199	00
	1,201	02
Tax assessed for 1828,	10,028	45
Tax of J. A. Buchanan, on Lot, till 1827, inclusive,	48	
Rent received from Thomas McKelip, ending April 1, 1829,	15	00
Cash received of Bank of Gettysburg, for order No. 80, drawn at 60 days after date,	494	67
Cash received from John Reynolds' Administrator—fees for holding inquisition on body of said dec'd,	21	02
Addition to Tax Duplicates,	17	34
	\$17,053	87

CR.

By Outstanding Tax,	\$4,265	05 1/2
Orders paid,	1,266	00
Balance of George Ziegler's Bond,	115	00
Ground Rent in hands of James Gourley,	35	08
" " C. Chritzman, arrears,	725	44
" " do. 1828,	49	50
Overcharge in Tax Duplicates,	2	30
Treasurer's Salary,	100	00
Balance on hands,	294	57 1/2
	\$17,053	87

WE further Report, that we have examined the items which compose the above Account, and certify that they are correct—and that the Balance of Two Hundred and Ninety-four Dollars and Fifty-seven and an half Cents, is in the hands of the Treasurer.

ROBERT M'ILHENNY, Jr.,
ROBERT SMITH,

AUDITORS.

NOTICE

IS HEREBY GIVEN,

TO all Creditors and other persons concerned, that the Administration Accounts of the Estates of the deceased persons hereafter named, will be presented to the Orphans' Court of Adams County, for confirmation and allowance, on Tuesday the 24th day of February next, to wit:

The account of George Sweigert, Administrator of the Estate of Henry Sweigert, deceased.

The account of George Rentzel, Administrator of the Estate of Mary Rentzel, deceased.

The account of Valentine Hollinger and N. Bushy, Administrators of the Estate of Henry Nell, deceased.

The final account of John Everitt, one of the Executors of the Estate of Thomas Pearson, deceased.

The further account of Henry Koser, Administrator, with the will annexed, of the Estate of George Hartzell, deceased.

The account of Joel Garretson, Administrator of the Estate of Mary Garretson, deceased.

The account of Joseph Orndorff and John Baumgardner, Administrators of the Estate of Peter Orndorff, deceased.

The account of Jacob Housel, Esq. Administrator of the Estate of Benjamin Fahnestock, deceased.

The account of Alexander Caldwell, one of the Executors of the Estate of James Agnew, deceased.

The further account of David and Samuel Shriver, Executors of the Estate of Andrew Shriver, deceased.

The further account of Joel Garretson, one of the Administrators of the Estate of Isaac Pearson, sen. deceased.

The account of Isaac Wierman, one of the Administrators of the Estate of Thomas Thornburg, deceased.

The account of Thomas Reed, Esq. and Henry Martin, Administrators of the Estate of John Martin, deceased.

The account of Andrew Brough and Wm. Patterson, Executors of the Estate of Nicholas Myers, deceased.

The further account of Abraham Trimmer, one of the Administrators, with the will annexed, of the Estate of Abraham Sweigert, deceased.

The account of Abraham Arnold and Jacob Arnold, Administrators of the Estate of Abraham Arnold, deceased, who was one of the Administrators, with the will annexed, of the Estate of Abraham Sweigert, deceased.

GEORGE ZIEGLER, Reg'r. Register's Office, Gettysburg, Jan. 23, 1829.

JOHN N. STARR, CABINET MAKER,

RESPECTFULLY informs his Friends and the Public in general, that he has commenced business in the shop formerly occupied by Joseph Wiley, in East York-street, Gettysburg—where he intends keeping on hand, a General Assortment of the most FASHIONABLE & DURABLE

FURNITURE,

Which he will warrant equal, if not superior in quality, to any offered in this place—consisting, in part, of Grecian winged and plain Wardrobes, Gothic pedestal-end, and plain, Side-boards,

French and plain Bureaus, Ladies' and Gentlemen's Secretaries, and Book-cases,

Pillar and Claw Dining, Breakfast and Card Tables,

Plain do. do. do.

Ladies Work-stands, Shaving and Candle Stands, Portable Writing Desks, Crisbs, and Cradles; and

A GENERAL ASSORTMENT OF BEDSTEADS,

Of Cherry, Maple and Stained Woods, richly finished—all of which will be sold as cheap for Cash, or Country Produce, as they can be purchased, of the same quality, at any other place.

He will also attend to the making of

COFFINS;

and informs the Public, that he has provided himself with a HEARSE, superior in neatness to any in the place, for the conveyance of Corpses to the place of burial.

Gettysburg, Jan. 13. 3m

CROSS-KEYS.

THE Subscriber respectfully informs his Friends and the Public generally, that he has taken the TAVERN STAND formerly occupied by P. HEAGY, Esq. next door to the Bank—where he promises, by strict attention to his business, to render all as comfortable as possible, who may favor him with a call.

JOHN ASH.

April 15.

CASH will be given at this Office for clean Linen and Cotton RAGS.